



1. A disencumberment^w (*this is*) from Allah and His Messenger to whom^r you^z covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
2. So let-tour you^z in the land^w/Earth^w four *ash'huren*^{x1} (*months*)^x and let know you^z that you^b (*are*) other than enfeeblers² (*of*) Allah, and that Allah (*is*) the disbelievers' disgracer.
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (*of*) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant/absolver³ (*of*) (*His self*) and His Messenger (*too*) of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en* (*if*) you^c repented, then it^x (*is*) *khayron* (*superior/ worthier*) for you^b; and *en* you^c diverted, then let know you^z that you^b (*are*) other than enfeeblers (*of*) Allah; and *bashsher*⁴ (*let-tell pleasant tidings you^s to*) whom^r they^z disbelieved by a painful torment.
4. Except whom^r you^c covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they^z diminished you^z a thing and not mutually they^z backed on/over you^z an *abadan*⁵ (*lone/ any-one*) so let-conclude you^z to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guards against Allah's displeasure*).
5. Then if sloughed⁶ the *Ash'huro*^{x7} (*Months*) the Sacred⁸ then let-you^z kill the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush⁹; then *en* (*if*) they^z repented and *aqamo*¹⁰ (*they^z*

بَرَاءَةً مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ
عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ .

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ
وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ

وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى
النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ
اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ
وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَنَشِرِ
الَّذِينَ كَفَرُوا بِعَذَابِ الْيَمِّ

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ
يُظْهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا
إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ
اللَّهَ يُحِبُّ الْمُتَّقِينَ

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا

¹ *ash'huro*=أشهر=plural of paucity, versus *sho'booron*=شهور= plural of multiplicity, implying limited/ small number!

² The word “معجزى” is the plural

of “معجز” So not “معجزى” means you *all* are *unable* to escape His punishment.

³ The word “برىء” or “بمعنى فاعل” In this case, “بمعنى فاعل” masculine, singular noun! Thus, “disclaimant” in the sense of *disclaiming what others ascribe*! In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushrekeen* do or ascribe to by way of belief/conduct!

⁴ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/ mubashsheron*=إبشراً يُبشِّرُ مُبَشِّرٌ

⁵ See the *Lexicon* attached to this Translation regarding “أحد”

⁶ The word “أنسلخ” = “sloughed” is an Arabic tongue expression for *ended*!

⁷ See footnote 2002 above regarding *ash'huren*=أشهر!

⁸ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

⁹ The word “ambush” includes the doer(s)/the doing/the place!

¹⁰ The word “أقام” in “أقاموا” has several meanings, but relevant to the Prayer there are *two distinct* but *supportive* of each other! But first what is the meaning of: “أقام؟” linguistically means:

“أدام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

upped/sustained the prescribed obligations of) the Prayer^w and aa'taw^w (they^z accorded and fulfilled the obligations of) the Zakata^{w11} (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah(is)is Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

6. And en(if) an abadon¹² (lone/any-one) of the mushrekeena (be-they who partner deities with Allah/be-polytheists), istajara ([he] affirmably-havened) you^s then let-haven him [you^s] so-that [he] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; thaleka (that-afar-it/that) (is) because verily they (are) people who^r know not.

7. How can (there) be for the mushrekeena (be-they who partner deities with Allah/be-polytheists) a covenant enda (by Rule of) Allah and enda His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as istaqamo (they^z affirmably comported) for you^b so ista'qemo (let-affirmably comport you^z) for them; verily Allah loves the muttaqeena (reverential guarders against Allah's displeasure).

8. How¹³ and en (if) they^z transcend over you^z they^z watch/observe in you^z neither an ellan^x (deity/ covenant/ kin obligation)^x nor a themmatan^w (covenant/ trust/ or guarantee)^w; they^z please you^b by their mouths while ta'aba¹⁴ (categorically-refuse) their hearts, and most (of) them(are) fa'seeqoon¹⁵ (rebels vis-à-vis Allah's command).

9. They^z purchased by Allah's Aya'te^w (Qur'anic statements) a little price; so they^z repelled a'n (off) His path; verily they fouled what they^z were working.

10. Neither watch/observe they^z in a believer an ellan^x (a deity/ covenant/ kin obligation)^x, nor themmatan^w (covenant trust/ guarantee)^w and those, they (are) the transgressors.

11. So en (if) they^z repented and aqamo¹⁶ (they^z upped/-sustained the prescribed obligations of) the Prayer^w and aa'taw^w (they^z fulfilled the obligations of) the Zakata^{w17} (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the Aya'te^w (Qur'anic statements) for a knowing people.

12. And en (if) they^z infringed their ayma'ne (oaths), from after their covenant and they^z discredited in youⁿ religion, then let-you^z mutually fight the disbelief's principals; verily they (have) no aymana (oaths) for them, la'alla (craving currently unavailable deed that/-

لَهُمْ كُلَّ مَرَّصِدٍ فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَّهُ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٢﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ
عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا
الَّذِينَ عَاهَدْتُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ
مُحِبُّ الْمُتَّقِينَ ﴿١٣﴾

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا
يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَاسِقُونَ ﴿١٤﴾

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ
مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٦﴾

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ فَخَوِّنْهُمْ فِي الدِّينِ
وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٧﴾

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ
عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا

So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this Ayah (S2: 3). Also "اقام" has another "sharay'ah" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the Ayah: "And when you^s [was]/were in them, then you^s upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

¹¹ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

¹² See the Lexicon attached to this Translation regarding "الاحد"

¹³ An assertive *negation* of keeping a covenant by the polytheist!

¹⁴ The word ta'ba= "تأبى" means *categorically* (absolutely, without exception) refuse, i.e. *not* just simply refuse!

¹⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

¹⁶ See footnote 1961 above regarding *maintain*!

¹⁷ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

perhaps) they desist.

13. Should not¹⁸ you^z mutually fight a people (*who had*) infraction they^z their *ayma'na* (oaths) and they^z purposed by exiting the Messenger; and they^z started you^b first [once^w] (*time^w*); do *takhshaw* (reverentially-fear) them you^z; so Allah (*is*) righter¹⁹ that *takhshaw* Him you^z *en(if)* you^c were believers.

14. Let-you^z mutually fight them, torments them Allah by yourⁿ hands and disgraces them [He] and succors you^b [He] over them and heals [He] breasts²⁰ (of) a people believers.

15. And [He] undoes their hearts' exasperation; and Allah relents on whom^r [He] wills and Allah (*is*) Omniscient *Hakeemon*²¹ (*infinite hekmal*²² Possessor).

16. Or reckoned you^z that you^z (*would be*) left while *lamma* (*not yet*)²³ knew Allah who^r *jahado*²⁴ (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) of you^b and neither *ittakbtho*²⁵ (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'leejatan* (*confidant*) and Allah (*is*) Proficient by what you^z work.

17. Not [was] for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) to *ya'amoro* (*they: congregate in/build/tend/visit*) Allah's mosques; witnesses/-testifiers they^z (*are*) on their selves^w by the disbelief; those miscarried^w (*were*) their works and in the Hell^w they (*are*) immortals.

18. Verily only *ya'amoro* (*they: congregate-in/build/tend/visit*) Allah's mosques who^p [he] believed by Allah and The Day The Last and *aqama*²⁶ ([he] *upped/-sustained*) (*the prescribed obligations of*) the Prayer,^w and *aa'ta* ([he] *produced and fulfilled the obligations of*) *az-Zakata*²⁷ (*prescribed percentage of personal possessions*)^w and not *yakhsha* (*reverentially-feared* [he]) except Allah;

أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٣﴾
أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا
أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُمْ يَدْعُوكُمْ أُولَ
مَرَّةٍ أَنْخَشَوْهُمْ فَاللَّهُ أَحَقُّ أَنْ
تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤﴾
فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٥﴾

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ
عَلَيْ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ
اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ
يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وََلِيَّةً وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿١٧﴾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا
مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى
أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي النَّارِ هُمْ
خَالِدُونَ ﴿١٨﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ

¹⁸ Clearly this “أَلَا” is the “أَلَا” for urging and promoting the action of the following verb, here the fighting!

¹⁹ The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary! And “أَحَقُّ” = “righter” as an adjective comparative!

²⁰ The expression “and heals breasts (of) a people...” means clears those chests (i.e. hearts) of any remnants of disbelief, doubt, suspicion, fury, distress, etc.

²¹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

²² Ibid!

²³ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but” See القرطبي ومغني اللبيب

²⁴ The word “Jahado” = “جَاهَدُوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause! However, the word “جَاهِد” is root word for “Jehad,” which has several meanings: (1) stood fast to submit him/her self to Allah’s criteria of prescription and proscriptions, i.e. according to the Shari’ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

²⁵ The word “اتَّخَذَ” from “الِإِتِّخَاذُ” which is “إِفْتَعَالُ” for “الِإِتِّخَاذُ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

²⁶ That is *upped* or *sustained* or “maintain”!

²⁷ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

so *asa* (craving a deed beyond one's means that, may) those to be of the *muhta-deena*²⁸ (they who found and accepted the aright-guidance).

19. Have you^z made the pilgrims' *se'qayyata* (water-avail)^w and *emarata*^w (tending/visiting/congregating-in)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and *jahada* (he exerted his utmost mental/physical and possessional efforts fighting) in Allah's path; not level/even they^z *enda* (by Rule of) Allah; and Allah not aright-guides the people the *dba'lemeena*²⁹ (injustice-doers).

20. Who^r believed they^z and emigrated they^z and *ja'hado* (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Allah's path by their possessions and their selves^w (those have) greater rank^w *enda* (by munificence of/by Rule of) Allah, and those, they (are) the winners.

21. *Youbashshero*³⁰ (tells pleasant tidings) them their Lord by a mercy^w from Him and a *redhwanon*^x (ultimate-gratification) and gardens^w for them in it^w a sustainer *naeemon* (permanent mental and physical delights in the highest chambers of Paradise).

22. Immortals they^z (are) in it^w forever; verily Allah has great remuneration.

23. O you who^r they^z believed let not *tattakbetho*³¹ (you^z take and presume) yourⁿ fathers and yourⁿ brothers *aw'leyao*³² (guardians/allies) *en* (if) *istahabba*³³ (affirmably liked) they^z the disbelief over the belief; and whoever *yatawalla* ([he]: takes for *aw'leyao*) them of you^b then those they (are) the *dba'lemona*³⁴ (injustice-doers).

24. Let-say [you^s]: *en* (if) [was] yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (*wives*) and yourⁿ clan and possessions^x acquired it^w you^z and a trade^w *takshanna* (reverently-fear you^z) its^w unsalability-/slump and dwellings^x you^z delight it^w (are) lovelier to you^b than Allah and His Messenger and a *jehaden*³⁵ (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in His path, then let-await you^z until comes Allah by His command;

أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٨﴾

أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ

لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩﴾

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿١٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٣﴾

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِمَّا فِي سَبِيلِ اللَّهِ فَتَرِصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي

²⁸ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”

²⁹ The “*ظالمين*” = “the injustice-doer,” as “*الظلم*” = “injustice!” See footnote 34 below!

³⁰ See the *Lexicon* attached to this Translation for *bashashara*/*youbashsharo*/*mubasher* = *يُبَشِّرُ* / *يُبَشِّرُ* / *يُبَشِّرُ*

³¹ The word “*اتخذ*” from “*الِاتخاذ*” which is “*اِفتعال*” for “*الِاتخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

³² The word “*اولياء*” could also mean, among them: *protector*; *friend*!

³³ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

³⁴ The “*ظالمون*” = “the injustice-doer,” as “*الظلم*” = “injustice!” See footnote 148 below!

³⁵ The word “*Jehad*” = “*جهاد*” = earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “*جاهد*” is root word for “*Jehad*,” which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim! See the *Lexicon* attached to this Translation!

and Allah not aright-guides the people, the *fa'see-geena*³⁶ (*rebels vis-à-vis Allah's command*).

25. *Laqad* (verily, already and affirmatively) succored you^b Allah in many abodes and *Hunayn's Day*, *edh* (when-/since) marveled^w you^b yourⁿ multitude, then [*it*^w] not enriched³⁷ *a'n* (regarding) you^b a thing; and straitened^w on you^b the land^w by what (*it*^w) extended^w; afterwards you^z fled/diverged retreaters.
26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [He] descended soldiers not you^z saw them and [He] tormented whom^r they^z disbelieved; and *tha'leka* (*that-afar-it/ that*) (*is*) the disbelievers' requital.
27. Afterwards Allah relents from after *tha'leka* (*that-afar-it/ that*) on whom^r [He] wills and Allah (*is*) *Ghafooron* (*iterative Forgiven*), *Raheemon* (*iterative mercy Giver*).
28. O you who^t they^z believed, verily only the *mushrekoona* (*be-they who partner deities with Allah/ be-polytheists*) (*are*) *najason*³⁸ (*unchaste/ filthy*), so let-not they^z near The Mosque The Sacred after their *aame*³⁹ (*year*), this^x; and *en* (*if*) you^c feared/knew⁴⁰ a privation^w⁴¹ so will enrich you^b Allah of His munificence, if willed [He]; verily Allah (*is*) Omniscient *Hakeemon*⁴² (*infinite bekma*⁴³ *Possessor*).
29. Let-you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's⁴⁴ religion; of whom^r *oto* (*they^z had been accorded/ allotted*) the book, until they^z give the *jizya'ta*⁴⁵ (*symbolic special payment to the State*)^w *a'n* (*off*) hand^w⁴⁶, while they (*are*) cringers.
30. And said^w the Jews *Uzayron* (*Ezra*) (*is*) Allah's son; and said^w the *Nassara* (*Christians*) the Messiah (*is*) Allah's son; *tha'leka* (*that-afar-it/ that*) (*is*) their say by

الْقَوْمِ الْفَاسِقِينَ ﴿٣٦﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا

رَحِمَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٣٧﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ
تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا
وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٣٨﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى
مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٩﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا
الْمُشْرِكُونَ نجسٌ فَلَا يَقْرَبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يَغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٤٠﴾

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ

عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٤١﴾

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ

³⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

³⁷ The word “تَغْنِي” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

³⁸ The word “نجس” as it applies to the polytheists this *Ayah*, Qur'an commentators are not unanimous as to its exact meaning: some say because the polytheists are “junub” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “junub”)! Others, such as Ibn Abbas, say because they are polytheist! So the “نجس” may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both!

³⁹ The Arabic text says “عام” but in English there is only one word to mean عام and سنة! In Arabic there is *عام* in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to “حول” = anniversary of any special event; and “حج” = lunar-year! Although generally all are loosely used synonymously or interchangeably! See *الفروق اللغوية* - *أبي هلال العسكري*! Both meanings could apply!

⁴⁰ Linguistically the word “خاف” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

⁴¹ Privation, that is as a result of a decline in trade with the visiting polytheists.

⁴² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁴³ See the *Lexicon* attached to this Translation for “bekma”

⁴⁴ One of Allah's 99 most beautiful attributive names is: “الحق” = The Right!

⁴⁵ The “jizyah” is a very small, more of a symbolic nature, amount of money to be paid annually by every non-Muslim able body for Military service, in an Islamic State enjoying the protection of the State. Older men, slaves women, children and the poor are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

⁴⁶ The phrase “off-hand” is Arabic tongue expression meaning: *having to give in complying and submissive manner*!

their mouths; *youdha'beona* (*mimic they^z*) say (*of*) whom^r they^z disbelieved of before; mutually fought⁴⁷ them Allah, wherefrom *yo'afakona*⁴⁸ (*they^z are off-right dissuaded/ they^z are dissuaded speciously*).

31. *Ittakbatho*⁴⁹ (*they^z took and made*) their *abbara* (*erudite clerics*) and monks (*as*) lords^x from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they^z except to worship One an *elaban* (*a deity*), no an *elaba* (*a deity*) except Him; *subhanabo*⁵⁰ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) a'n (*off/ regarding*) what they^z partner (*deities with Him*).

32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*⁵¹ (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the disbelievers.

33. He Who sent His messenger by the aright-guidance and The Right's^x religion^x, to ascend/manifest⁵² it^x [*He*] over the religion^x all (*of*) it^{x53} and albeit disliked (*it*^x) the *mushbrekoon* (*he-they who partner deities with Allah/ he-polytheists*).

34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel a'n (*off*) Allah's path; and who^r hoard they^z

قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
قَتَلَهُمُ اللَّهُ أَنْ يُولَفُوكُونَ ﴿٤٩﴾

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا
مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ
عَمَّا يُشْرِكُونَ ﴿٥٠﴾

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ
نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٥١﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٥٢﴾

يَتَأَيُّمُ الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا
مِنْ الْأَحْبَارِ وَالرُّهْبَانِ
لِيَآْكُلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيُضِلُّونَ عَنْ سَبِيلِ اللَّهِ

⁴⁷ The Arabic *tongue* expression “mutually fought him Allah” is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him! In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them! Thus, “mutually fought them Allah” could mean: how *inventive* and *devious* they are in fabricating lies against Allah! Therefore, here according to books of “التفسير” stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed* them Allah; for whomever Allah fights will surely perish!

⁴⁸ The word “يُولَفُوكُونَ” = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

⁴⁹ The word “اتَّخَذُوا” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذُوا” is *always* taking and *presuming* some-thing about what was taken! Thus, it is *not* just the mere *taking*! As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands*!

⁵⁰ The word “subhanabo” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “bo” = “Him!” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana” = “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

⁵¹ The word “يَأْبَى” = *ya'aba* means *categorically (absolutely, without exception) refuses*, i.e. *not* just simply refuses!

⁵² The word “يُظْهِرُهُ” could mean: (a) make it *prevail*, i.e. make the religion prevail; or (b) *manifest* it, i.e. make the religion manifest to him (to the Prophet, SAWS)! There are many instances where “to” = “عَلَى” And the pronoun “هُ” in “يُظْهِرُهُ” refers to the Prophet (SAWS)! Thus, when one considers the word “كُلِّهِ” then it becomes rather *logical*, if not *imperative*, to give *precedence* to (b), i.e. *making the religion all of it manifest to the Prophet* (SAWS)! This is especially so, given the fact that the religion is only but *one*! Although this *one* religion was revealed in *incremental* phases (stages), like *all* things in nature, including the creation of the Heavens and the Earth in *six* days, even though Allah *could* have done that *instantly*! But because of His wisdom to give *precedence* to the *graduality* and *not* to the *instantaneity* to be the *rule* and the *law*! That is why Allah says: “Today I completed for you^b your religion and I concluded upon you My favor, and I approved for you^b Islam (*as your*) religion” (S5:3)! See the *Lexicon* to this Translation for the *difference* between “completed” and “concluded.” Additionally, the precedence of the aforementioned (b) *includes* (a) on second thought! That is because Allah says: “Wrote (*decreed*) Allah surely prevail assuredly I and My messengers!” (S58:21). Obviously, He and His messengers prevail, His religion prevails!

⁵³ That is: making Islam, the *full and final* religion or making Islam to *supersede all other religions*!

the gold and the silver and not expend it^w they^z in Allah's path, so *bashsher*⁵⁴ (let-tell [you^s] pleasant tidings) (to) them by a painful torment.

35. Day (when to be) heated on it^w in Hell's^w fire^w then (to be) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (is) what you^c hoarded for yourⁿ selves,^w so let-taste you^z what you^c were hoarding.

36. Verily the *sho'hoores*^{x55} (months)^x eddata^w (a quantity by a count)^w enda (by Rule of) Allah (is) twelve [month] in Allah's Book day[He] created the Heavens^w and the Earth^w; of it^w four (are) sacred; *tha'leka* (that-afar-it/that) (is) the religion [the] forthright⁵⁶; so let-not wrong⁵⁷ you^z (to) yourⁿ selves^w in them,^y and let-mutually fight you^z the *mushbrekeena* (be-they who partner deities with Allah/he-polytheists) altogether as they^z fight you^b altogether; and let-know you^z that Allah (is) with the *muttaqeena* (reverential guarders against Allah's displeasure).

37. Verily only the *naseeo*^{x58} (month's postponing and transposing)^x (is) an increment^w in the disbelief,^x (to be) misled by it^x whom^r disbelieved they^z; they^z legitimate it^x *aaman*⁵⁹ (a year of significant event) and they^z illegitimate it^x *aaman* so as to comport they^z period (of) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (had been) adorned for them their ill-works; and Allah aright-guides not the people the disbelievers.

38. O you who^r believed they^z what (is) for you^z if (had been) said for you^b: let-march you^z in Allah's path you^z *eth-tha'qaltom* (sluggishly-heavyed you^c) to the ground^w; have you^z delighted by the life^w (of) the world^w of the Hereafter^w; so not *mata'ao*⁶⁰ (resource for a transitory worldly delight of) the life^w (of) the world^w in the Hereafter^w except a little.

39. Ella (unless/if not) you^z march [He] torments you^b a

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾

يَوْمَ نَحْمِي عَلَىٰهَا فِي نَارِ جَهَنَّمَ
فَتَكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَضُهُوبُهُمْ هَٰذَا مَا كَفَرْتُمْ
لَأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ
تَكْتُمُونَ ﴿٣٦﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حَرَمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ
فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً
كَمَا يُقَاتِلُونَكُمْ كَافَّةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ
يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يَحْلُونَهُ عَامًا
وَيُخَرِّمُونَهُ عَامًا لِّيُوَاطِّعُوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ
زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا
قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ
أَنَاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ
بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾

إِلَّا تَنْفَرُوا يَعْذِبَكُم عَذَابًا

⁵⁴ See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashsheron*=يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

⁵⁵ *sho'hoore*=plural or multiplicity versus *ash'hur*=plural of paucity for شهر=month!

⁵⁶ The word "النَّسِيءُ" i.e. means straight! See اللسان!

⁵⁷ See the Lexicon attached to this Translation for "ظالم"="ظالم"="injustice-doer" and "ظالم"="wronger!"

⁵⁸ The word "النَّسِيءُ" is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1st, the 7th, the 11th and the 12th months of their calendar year as "sacred." So the first month of the year (Month of Muharram), coming after the 11th and the 12th of the previous year, so they used to postpone it by transposing it to the second month of the year in order not to have three consecutive months as "sacred." However, "النَّسِيءُ" has many meanings, among them is such postponing by transposing called "النَّسِيءُ"

⁵⁹ See footnote 547 above or the Lexicon attached to this Translation regarding اعام!

⁶⁰ The word "مَتَاعٌ"="mata'a" is rooted in the word "مَتَعَ"="matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

painful torment, and [He] exchanges/substitutes a people other than you^b and not *tadborrobo*⁶¹ (you^z harm him/Him) a thing; and Allah over everything (is) Omnipotent.

40. Ella (unless/ if not) succor him you^z, so qad (already and affirmatively) succored him Allah edh (when/since) exited him who^r disbelieved they^z; second (of) two edh (while) both (of) them (were) in the hole⁶² edh says [he] to his companion: let-not sadden [you^s], verily Allah (is) with us; then Allah descended His tranquility^w on him and [He] supported him by soldiers not saw them you^z and [He] made word^w (of) whom^r disbelieved they^z the lowest^w and Allah's word,^w [She] (is) the high^w; and Allah (is) Mighty Hakeemon⁶³ (infinite bekma⁶⁴ Possessor).

41. Let-march you^z kebefafan⁶⁵ (they who are in a manner light, i.e. not heavy) and (manneristically) heavies, and ja'hedo (let-exert you^z your utmost mental/physical and possessional efforts fighting/ striving in Allah's cause) by yourⁿ possessions and yourⁿ selves^w in Allah's path; tha'lekum (be-afar-collective-you/that) (is) khayron (choicer /worthier) for you^{ben} (if) you^c were knowing you^z.

42. Had [it^r] been/was an aradhan (a transitory-gain/booty) nigh and an easy (short) journey, surely (would have) ettaba'a (closely followed) you^g they^z; [and] but far-distanced^w on them the shuggato⁶⁶ (extended-distance) and shall yablefona (swear they^z) by Allah: had we could, surely (would have) egressed we with you^z; they^z perish their selves^w and Allah knows verily they, surely (are) liars.

43. Pardoned Allah a'n (regarding) you^g for wherefore⁶⁷ allowed you^g for them, until manifest for you^g who^r ssadaqo (they^z always enforced the truth) and know [you^s] the liars.

44. Not seek your^t permission who^r believe they^z by Allah and The Day The Last, that youjahedo (they exert their utmost mental, physical and possessional efforts fighting-/ striving in Allah's cause) by their possessions and their selves^w, and Allah (is) Omniscient by the muttaqena

أَلَيْمًا وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٣﴾

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٤﴾

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ

⁶¹ There is "تَضُرُّهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضُرُّوْهُ" as in S11:57 where crimes were multiples, as each person committed his/ her own crime towards Allah!

⁶² The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say! The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so!

⁶³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إلحكيم"

⁶⁴ See the Lexicon attached to this Translation for "bekmal!"

⁶⁵ The words "خِفَافًا" and "ثِقَالًا" = "kebefafan" = not heavies and "heavies" respectively are both in the adverbial forms! Since in English there is no a corresponding adverbial forms (such as "lightenedly and heavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials!

⁶⁶ The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel! See القرطبي والهادي!

⁶⁷ The particle "لِمَ" stands for: wherefore! See إعراب القرآن لمحمود صافي

(reverential guarders against Allah's displeasure).

45. Verily only seek your^t permission who^r they^z believe not by Allah and The Day The Last and suspected^w their hearts, so they (are) in their suspicion *yataraddona* (they^z forthwith-vacillate to and fro).

46. And had they^z wanted the *khorooja* (foray)^x / egress^x / to fight in cause of Allah) surely they^z (would have) readied for it^x a preparedness^w; [and,] but disliked Allah their dispatch^x so [He] dispirited them, and (had been) said: let-sit-down you^z with the sitters.

47. Had they^z exited in you^b not they^z augmented you^b except a *khabalan* (mental derangement) and surely *awdha'o*⁶⁸ (they would have hastened and sowed dissention) among you^z *yabghona* (they^z earnestly-quest) (for) you^b the *fetna'ta*^w (tumult and confusion / sedition)^w and in you^b (are) ever/stout⁶⁹ listeners for⁷⁰ them; and Allah (is) Omniscient of the *dha'lemeena*⁷¹ (injustice-doers).

48. *Laqad* (verily, already and affirmatively) *ehtagho*⁷² (they^z earnestly-quested) the *fetna'ta*^w (tumult / confusion / sedition)^w of before, and they^z transposed⁷³ for you^g the matters until came the right⁷⁴ and *dbahara* (manifested / prevailed) Allah's command, while they (were) dislikers.

49. And of them who^x [he] says: let permit me [you^s] and let-not essay me [you^s]; ha, in the essay^w fell they^z; and verily Hell^w surely (is) a besieger^w by the disbelievers.

50. *En* (if) betides^w you^g *hasanaton*^w (good-deed)^w [it^w] displeases them; and *en* betides^w you^g a disaster^w say they^z: *qad* (already and affirmatively) we took our matter from before, and they^z divert while they (are) revelers-/rejoicers.

51. Let-say [you^s]: never betides us except what wrote⁷⁵ Allah for us; He (is) our Guardian and on Allah surely let trust the believers.

52. Let-say [you^s]: do await you^z by us except an *ebda*^{w76} (a lone/any-one)^w (of) the *busnayay'ne* (twain all around

بِالْمُتَّقِينَ ﴿٤٥﴾

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ

فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٦﴾

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ
عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّهْمُ وَقِيلَ أَقْعُدُوا مَعَ

الْقَاعِدِينَ ﴿٤٧﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا
خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ
سَمْعُونُ لَهُمْ وَاللَّهُ عَلِيمٌ

بِالظَّالِمِينَ ﴿٤٨﴾

لَقَدْ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا
لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ

أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٩﴾

وَمِنْهُمْ مَنْ يَقُولُ أَئِذْنَ لِي وَلَا
تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ

جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٠﴾

إِنْ تَصَبَّكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ
تَصَبَّكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ

فَرِحُونَ ﴿٥١﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٢﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى

⁶⁸ The single word “أَوْضَعُوا” means: *hastened among*! See اللسان! But here, according to القرطبي, meaning: “hastened to sow dissension among the believers!

⁶⁹ The words “ever/stout” are used to intensify listeners, as the Arabic is “سَمَاعُونَ” in the intensive form!

⁷⁰ Here “for” refers to two distinct meanings: (1) bearing and obeying them (2) they bear on behalf of the enemy, they are “enemy-agents, or they are spreaders of calumny!”

⁷¹ The “ظَالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!”

⁷² The word “ابْتَغَى” = “طلب حثيثاً” meaning: earnestly quested!

⁷³ That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it!

⁷⁴ That is victory against them!

⁷⁵ It must be noted here that such “writing” is based on Allah's foreknowledge of events, not on the basis that Allah had decreed it and thus “wrote it,” thus it is inevitable! Such “decreeing” would be inconsistent with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event! That is because the unhappy event happened to one as a result of an action chosen earlier by that one!

beautiful outcomes)⁷⁷ and we await by you^b that betides you^b Allah by a torment from *endebe* (by His Rule) or by our hands^w; so let-await you^z, verily we (are) with you^b *mutarabbesoona* (ones who are awaiting).

الْحُسَيْنَيْنِ وَخَرُّنَا نَرْتَضِ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٥٣﴾

53. Let-say [you^s]: let-expend you^z voluntarily or coercively⁷⁸, never *youtaqabbala*⁷⁹ (to be clemently-accepted) from you^b; verily you^b were people *fa'see-qeend*⁸⁰ (rebels vis-à-vis Allah's command).

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٤﴾

54. And what precluded them that their expenditures (to be) accepted except that disbelieved they^z by Allah and by His messenger and not come they^z (to) the Prayer^w except while they(are) indolents, and not expend they^z except while they (are) dislikers.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٥﴾

55. So let not marvel you^s their possessions and nor their children; verily only wants Allah to torment them by it^w in the life^w (of) the world^w and *taẓḥaqa* (ennui and vanish) themselves^w while they (are) disbelievers.

فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٦﴾

56. And *yablefona* (swearing they^z) by Allah truly they (are) surely of you^b while not they (are) of you^b; [and,] but they (are) people consternating⁸¹.

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٧﴾

57. If⁸² they^z find a: refuge^x or caverns^w or a *muddakhat*⁸³ (retreating place/tunnel) surely (would have) fled/-diverged they^z to it^x while they *yajmahona* (they^z scarily-rush).

لَوْ يَخْدُونِ مُلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٨﴾

58. And of them who^p *yalməzoka*⁸⁴ (he who: privately slander you^s/find fault with you^s in subtle ways/blink their eye to malign you^s) in the alms^w/charities^w; so *en* (if) given they^z of it^w they^z delighted; and *en* given not they^z of it^w *edha* (suddenly/whereas) they^z discontent.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٩﴾

59. And had that they^z delighted (by) what *aa'ta* (accorded-

لَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ

⁷⁶ See the *Lexicon* attached to this Translation regarding “أحد”

⁷⁷ The word “*busnayyan*,” is a lofty Arabic tongue expression for (1) victory over the opponents or (2) martyrdom.

⁷⁸ See the *Lexicon* attached to this Translation for the distinction between (كرها) “*karha*” and (كرها) “*karha*” as in (S46: 15), and (إكراه) “*ikrah*” as in (S2:256)!

⁷⁹ The Arabic word used in The Qur'an is “تقبل” not “اقبل”=accept. Thus, “تقبل” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! Thus, تقبل = clemently accepts!

⁸⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

⁸¹ The word “يفرقون” means suffer from a state of consternation, as they assume that you might do to them like you do to the polytheists, so they are afraid, hence “fearers!”

⁸² The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See ابن هشام

⁸³ The word “مدخلا” = “مفتعل الدخول” means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word! The word “مدخلا” is a metonym for “corruption and animosity!” See الراغب

⁸⁴ The word “يلمزك” he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you!

/allotted) them Allah and His Messenger and said they^z: our sufficiency⁸⁵ (*is*) Allah, Allah will *youa'tena* (accord/allot us) of His munificence and His Messenger, verily we (*are*) to Allah wishers⁸⁶.

60. Verily only the alms/charities⁸⁷ (*are*) for the indigents⁸⁸ and the poor, and the workers over it⁸⁹ and the *mu'allafat'ey*⁹⁰ (they who had been attuned) their hearts, and in the necks,⁹¹ and the debtors, and in Allah's path, and son (*of*) the path (*wayfarer*); (*this is*) an ordainment from Allah and Allah (*is*) Omniscient Hakeemon⁹² (*infinite bekma*⁹³ Possessor).

61. And of them who^r they^z [annoy] the Prophet and say they^z: he (*is*) an ear⁹⁴; let-say [*you*^s]: an ear^w (*of*) *khayren* (mercy/goodness/worthiness/desirable) for you^b; [*he*] believes by Allah and [*he*] believes for the believers and (*he is*) a mercy^w for whom^r believed they^z of you^b; and who^r they^z annoy Allah's Messenger for them (*is*) a painful torment.

62. *Yablefona* (swearing they^z) by Allah for you^b to gratify/-delight you^z; while Allah and His Messenger (*are*) righter⁹⁵ to gratify/delight him they^z, *en* (*if*) they^z were believers.

63. Have not known they^z that he who^p *youbadid'e*⁹⁶ (*he who pursues mutual: anger/opposition/and non-compliance to religious obligations towards*) Allah and His Messenger, then surely for him (*is*) Hell's^w fire^w immortal [*he*] (*is*)

وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُوتِنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٦٠﴾

﴿٦١﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ
السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٦٢﴾

وَمِنَهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أذنٌ قُلْ أذنٌ
خَيْرٌ لَّكُمْ يَوْمُنَ بِاللَّهِ وَيَوْمُنَ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ
ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

تَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ
كَانُوا مُؤْمِنِينَ ﴿٦٤﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ
وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ

⁸⁵ The word "مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حَسْبُ فِي حَسْبِنَا" Thus, "التَّاجِ" = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التَّاجِ!

⁸⁶ The word "رَاقِبٌ" = "رَاقِبٌ" is rooted in the word "رَاقِبٌ" However, the word "رَاقِبٌ" assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: "رَاقِبٌ" not prefixed by any article = wish, like! However, "رَاقِبٌ عَنْ" = wisher off, shunner, or "رَاقِبٌ فِي" = likes, or "رَاقِبٌ إِلَى" = asked and beseeched, or "رَاقِبٌ بـ" = prefers!

⁸⁷ The word "صَدَقَةٌ" is the large umbrella covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the "Zakah," which is a specific amount designated by the Sha'reyah Law. Clearly the "Zakah" is one of the Five Pillars of Islam. (S9:103) states: "Take from their riches a charity, to purify and augment them." Thus, the "Zakah" in addition to purifying the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually increases the remaining bigger portion by blessing it and by preventing potential harm to happen to it.

⁸⁸ The word "فَقِيرٌ" versus the "مَسْكِينٌ" see the Lexicon attached to this Translation for the distinction! The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people!"

⁸⁹ That is the designated collectors and administrators of the Zakah!

⁹⁰ The word "muallafat'ey" is a masculine, plural objective noun, meaning those are some non-Muslim notables whose hearts had been attuned (conciliated, appeased) by means of giving them possessions in the form of "bonuses" or "grants" by the Muslims, to gain their favorable attitude towards Islam and Muslims, and so for them to persuade and bring along their families, associates and friends and have a favorable attitude towards Islam Muslims too.

⁹¹ The "necks" are those slaves who must free themselves, i.e. such "slaves" must be helped for freedom.

⁹² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحْكِيمُ"

⁹³ See the Lexicon attached to this Translation for "bekmal!"

⁹⁴ The expression "أذنٌ" = "he is ear," means he hears others talk and he conveys it without thinking about it! The polytheists were saying this about Mohammad (SAWS) by way of slander! So in this case Allah (SWT) says: "he is ear of Khayro (worthiness and goodness) for the believers!"

⁹⁵ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

⁹⁶ The word "يُحَادِدُ" means pursuing a mutual anger, opposition and non-compliance to obligations of religious duties!

in it ^w *tha'leka* (*that-afar-it/that*) (*is*) the disgrace the great.

الْعَظِيمُ ﴿٣٧﴾

64. *Yabtharo*⁹⁷ (*they*^r: *fear and safeguard/take precaution*) the hypocrites that *tonazzalala* (*to be repetitively descended*) on them a *Suraton*⁹⁸ (*division of the Qur'an*) *tona'bbe'o* (*[It^w] informs by piece-of-significant-and-availing-news*) them by what (*is*) in their hearts; let-say [*you*^s]: *istab'zeo* (*let-affirmably jest you*^r) verily Allah (*is*) *mukbrejon* (*producer*) (*of*) what *tabatharoona*⁹⁹ (*you*^r: *fear safeguard/take precaution*).

تَحَذَّرِ الْمُنْفِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزَعُوا إِنَّ اللَّهَ خَرَجَ مَا تَحَذَّرُونَ ﴿٣٨﴾

65. And indeed *en* (*if*) you ^g asked them, surely they ^z say assuredly¹⁰⁰: verily only we were wading¹⁰¹ and playing; let-say [*you*^s]: do by Allah and His *Aya'te*^w (*Qur'anic statements*) and His Messenger you ^c were *tastab'zeona* (*affirmably jesting you*^r).

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٣٩﴾

66. let-not apologize you ^z *qad* (*already and affirmatively*) disbelieved you ^c after your ⁿ belief; *en* (*if*) [*We*] pardon a'n (*regarding*) a *ta'efa'ten*^w (*group/faction/party*)^w of you ^b [*We*] torment a *ta'efa'tan*^w (= *ta'efa'ten*^w) because that they were criminals.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ يُغَذِّبُ طَائِفَةٌ بَأْثُهُمْ كَانُوا عَجْرَمِينَ ﴿٤٠﴾

67. The he-hypocrites and the she-hypocrites some (*of*) them of some, they ^z command by the *munka're* (*rationally unacceptable and Sharey'ah illegitimate*) and they^z forbid a'n (*regarding*) the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and they^z close their hands^{w102}; they^z forgot¹⁰³ (*ceased paying attention to*) Allah, so [*He*] forgot them; verily the hypocrites, they (*are*) the *fa'seegoona*¹⁰⁴ (*rebels vis-à-vis Allah's command*).

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُم مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٤١﴾

68. Promised Allah the he-hypocrites and the she-hypocrites and the disbelievers Hell's ^w fire ^w, immortals they ^z (*are*) in it; ^w it ^w (*is*) their sufficiency¹⁰⁵, and cursed them Allah and for them (*is*) a sustainer torment.

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتُ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٤٢﴾

69. Like whom^r of before you^b they^z were harder than you^b (*in*) strength and more (*in*) possessions and children; so *istamta'ao*¹⁰⁶ (*they*^r had lengthily and affirmably relished the transitory worldly delights) by their *khalqa*¹⁰⁷

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأُولَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ

⁹⁷ I cannot find an appropriate word for “يَحْذَرُ” per se, as an intransitive verb in the present tense to mean: “fear and so safeguard, or be in constant state of anxiety expecting adversity or embarrassment because of exposure!”

⁹⁸ See the *Lexicon* attached to this Translation for this proper name of a “division of the Qur'an!”

⁹⁹ See footnote 97 above regarding “yabtharo,” and “tabtharoona” is same only grammatical inflection for you!

¹⁰⁰ The “ل” in “لَيَقُولُنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly!”

¹⁰¹ The say: “waded in the topic,” means plunged into discussing the topic without knowledge or plunged in it recklessly!

¹⁰² That is they become “closefisted,” i.e. stingy! “Closing the hands” is an Arabic tongue expression for stinginess!

¹⁰³ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies, as in this Ayah, or where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See اللسان!

¹⁰⁴ See the *Lexicon* attached to this Translation for this important word *fasegoon* and its grammatical inflections!

¹⁰⁵ The word “حسبهم” = “في حسبهم” = “بمحسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “المصدر” = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

¹⁰⁶ The word “استمتع” is “تمتع طويلاً” see “الهادي,” hence lengthily is added to emphasize this concept!

¹⁰⁷ The word “خلق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

(good-portion/lot); so *istamta'atom* (you ^z had lengthily and affirmably relished the transitory worldly delights) by yourⁿ *kbalaqa*, like what *istamta'a* (they^z had lengthily and affirmably relished the transitory worldly delights) who^r of before you^z by their *kbalaqa*; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter^w; and those, they (are) the losers.

70. Has not *ya'atee^x* (*hap/come to*) them *naba'o¹⁰⁸* (*piece-of-significant-and-availing-news*) (of) whom^r of before them, *Noohen's* (Noah's) people and *Aaden's* and *Thamooda's*, and *Ebraheema's* (Abraham's) people and the *Madyan's* companions and the *Mu'tafekat¹⁰⁹* (*towns over-turned upside down*) *atat^w* (*approached/came to*)^w them their messengers^x by the evidences^w, so not [was] Allah to wrong¹¹⁰ them [and,] but they^z were (to) their selves^w wronging they^z.

71. And the he-believers and she-believers some (are) *aw'leyao¹¹¹* (*guardians/allies*) (of) some, they^z command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they^z forbid *a'n* (*regarding*) the *munka're* (*rationaly objectionable or Sharey'ah illegitimates*) and *youqeymona¹¹²* (*they^z up/sustain the prescribed obligations of*) the Prayer^w and *youatona* (*they^z accord and fulfill the obligations of*) the *Zakata^{w113}* (*prescribed percentage of personal possessions*)^w and they^z obey Allah and His messenger. Those shall *yarham* (*mercy-give*) them Allah; verily Allah (is) Mighty *Hakee-mon¹¹⁴* (*infinite bekma¹¹⁵ Possessor*).

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w; and good^w dwellings in *Ad'nen's* (Eden's)¹¹⁶ Paradises^w/Gardens^w and a *redhwanon^x* (*ultimate-gratification*) from Allah (is) bigger; *tha'leka* (*that-afar-it/that*) (is) the win the great.

73. O, you the Prophet: *jahid¹¹⁷* (*let-exert [you^s] your utmost mental/physical and possessional efforts fighting/-striving*

فَأَسْتَمْتَعْتُمْ بِخَالِقِكُمْ كَمَا أَتَمْتَعْتُمْ
الَّذِينَ مِنْ قَبْلِكُمْ بِخَالِقِهِمْ
وَحُضِّتُمْ كَالَّذِي خَاضُوا أُولَئِكَ
حَبَطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٧٠﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ
قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ
أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧١﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ
عَدْنٍ وَرِضْوَانٌ مَرْبٍ اللَّهُ أَكْبَرُ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ

¹⁰⁸ See the *Lexicon* attached to this Translation for "naba'a!"

¹⁰⁹ Those are the towns of the homosexual people to whom Messenger Looft (Lott) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

¹¹⁰ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah!*

¹¹¹ The word "أولياء" could also mean, among them: protector, friend

¹¹² That is they up/sustain/maintain all the dues necessary!

¹¹³ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

¹¹⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

¹¹⁵ See the *Lexicon* attached to this Translation for "bekma!"

¹¹⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr!

¹¹⁷ The word "Jahid" = "جاهد" = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

in Allah's cause) the disbelievers and the hypocrites and let-harshen [you^s] on them, and their abode-/lodging(is) Hell^w and wretched(is) the destiny.

74. Yablefona (they^z swear) by Allah not said they^z and laqad (verily, already and affirmatively) said they^z the disbelief's word^w and disbelieved they^z after their Islam (i.e. after having become Muslims) and they^z purposed by what not attained they^z and not resented¹¹⁸ they^z except that enriched¹¹⁹ them Allah and His Messenger from his munificence; so en(if) they^z repent, [it^x] is khayran (choicer/ superior-/worthier) for them and en they^z divert, Allah torments them a painful torment in the world^w and the Here-after^w; and not for them in the Earth^w of neither a na'leyyen (guardian/ally) nor a na'sseeren (iterative-succorer).
75. And of them who^p [he] covenanted Allah indeed en (if) aa'tana ([He] accorded/ allotted us) of His munificence surely assuredly¹²⁰ nassaddqa (we give charity) and surely assuredly¹²¹ [we] be of the ssa'leheena (righteous-people).
76. So lamma (when/whence) aa'tabum ([He] accorded/-allotted them) of His munificence^x stinted they^z by it^x and they^z diverted while they (were) shunners.
77. So [He] sequenced them hypocrisy in their hearts to [day] they^z meet Him by what they^z unfulfilled Allah what they^z promised Him and by what they^z were lying.
78. Have not they^z known that Allah knows their secret and their najwa^{w122} (private-counsel) and that Allah (is) Allamo (Ever/ Stout Knower) (of) the invisibles.
79. Who^r yalmezona¹²³ (they^z: privately slander/ in subtle ways find fault with/ blink their eye to malign) the volunteers of the believers in the alms^w/charities^w and who^r not find they^z except their effort, then they^z scoff of them, Allah scoffed of them and for them (is) a painful torment.
80. Istaghfer¹²⁴ (let-seeek forgiveness [you^s]) for them or not tastaghfer ([you^s] seek forgiveness) for them, en (if) tastaghfer for them seventy [once^w] (times^w), so never forgives [for] them Allah; tha'leka (that-afar-it/that) (is)

وَالْمُنَافِقِينَ وَاعْظَمَ عَلَيْهِمْ وَمَأْوَهُمْ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٧٤﴾
تَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ
قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ
إِسْلَامِهِمْ وَهُمْ مَأْمُورٌ بِمَا لَمْ يَنْتَلُوا
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ
وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا
يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾
وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ
ءَاتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
وَلَنَكُونَ مِنَ الصَّالِحِينَ ﴿٧٦﴾
فَلَمَّا ءَاتَتْهُمْ مِنْ فَضْلِهِ خَلَوْا
بِهِ وَتَوَلَّوْا وَهُمْ مَغْرُوضُونَ ﴿٧٧﴾
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ
يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٨﴾
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ
الْغَيْبَ ﴿٧٩﴾
الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ
وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ
وَهُمْ عَذَابٌ أَلِيمٌ ﴿٨٠﴾
أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ
تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ
اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا

¹¹⁸ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See اللسان والراغب!

¹¹⁹ Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons!

¹²⁰ The "ل" in "لنصدقن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

¹²¹ Ibid, only regarding "لنكون"

¹²² The word "نجوى" has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy!

¹²³ See the Lexicon attached to this Translation for an elaboration on the word "yalmezol"

¹²⁴ The word istaghfer = "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "let-seeek forgiveness [you^s]!"

because that disbelieved they^z by Allah and His Messenger, and Allah not aright-guides the people the *fa'seeqeena*¹²⁵ (*rebels vis-à-vis Allah's command*).

81. Reveled/rejoiced the *mukballafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) by their sitting *kbelafo* (*after/behind*) Allah's Messenger and disliked they^z to *yujahedo* (*they exert their utmost mental/physical and possessional efforts fighting in Allah's cause*) by their possessions and their selves^w in Allah's path, and said they^z: let-not march you^z in the heat; let-say [*you^s*]: Hell^w (*is*) harder heat, if they^z were (*to*) understand.

82. So let laugh¹²⁶ they^z a little and let cry they^z much, (*as*) requital by what they^z were earning.

83. Then *en* (*if*) returned you^g Allah to a *ta'efa'ten^w* (*group/faction/party*)^w of them, then *ista'athanoka* (*they^z sought permission*) (*of*) you^g for the *kbhoroje* (*foray^x/egress^x to fight in cause of Allah*) then let-say [*you^s*]: never *takbrojo* (*you^z foray^x/egress^x to fight in the cause of Allah*) with me ever; and never (*shall*) you^z mutually fight with me a foe¹²⁷; verily you^b delighted you^c by the sitting first [*once^w*] (*time^w*); so let-sit you^z with the *kba'lefeena* (*behind-sitters-be-they/he-they who did not join the Jehad*).

84. And let-not pray [*you^s*] on an *ahaden¹²⁸* (*lone/any-one*) of them [*he*] died ever, and let-not [*you^s*] up¹²⁹ over his tomb; verily they, disbelieved they^z by Allah and His Messenger and died they^z while they (*were*) *fa'seeqoona*¹³⁰ (*rebels vis-à-vis Allah's command*).

85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *tazbaqa* (*ennui and vanish*) themselves^w while they (*are*) disbelievers.

86. And if (*had been*) descended^w a *Suraton^w*¹³¹ (*a division of the Qur'an*)^w: that let-believe you^z by Allah and *jahido*¹³² (*let-earnestly exert you^z your utmost mental, physical*

بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨١﴾

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ
رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا
تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٢﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ
فَأَسْتَعِذْكَ لِلْخُرُوجِ فَقُلْ لَنْ
تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ
بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ
الْخَالِفِينَ ﴿٨٤﴾

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ
أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ
فَاسِقُونَ ﴿٨٥﴾

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٦﴾

وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعِذْكَ

¹²⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections!

¹²⁶ It must be noted here with respect to the word “ضُحْكُ” which bears *different* meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضُحْكُ” = “فتح ضُحْكُ” (4) “هَزِي بِهِ” = “ضُحْكُ عَلَيْهِ” (3) “سُخْرٍ مِنْهُ” = “ضُحْكُ مِنْهُ” (2) whereas “فَاهٍ وَخَرَجَ صَوْتًا مَظْهَرًا السُّرُورِ ضُحْكُ” = “إِبْرَقَ السَّحَابُ وَالزَّهْرُ انْشَقَّ وَتَفَتَّقَ وَالْعُشْبُ اسْتَبَانَ وَالْأَرْضُ بَدَا نَبْتُهَا” = “السَّحَابُ وَالزَّهْرُ وَالْعُشْبُ وَضَحَّتِ الْأَرْضُ مِنْهَا يَضْحَكُونَ” In this great *Ayah*, “مِنْهَا يَضْحَكُونَ” = “مِنْهَا يَسْخَرُونَ” “laughing” scornfully!

¹²⁷ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان والهادي!

¹²⁸ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”!

¹²⁹ There is a distinction between “قَامَ” = “upped” = “got up or rose” (as an intransitive verb, and “وَقَفَ” = “stood”!

¹³⁰ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections!

¹³¹ See the *Lexicon* attached to this *Translation* for this proper name of a “division of the Qur'an”!

¹³² The word “Jahido” = “جَاهَدُوا” = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جَاهَدُ” is root word for “Jehad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to

and possessional efforts fighting/striving in Allah's cause) alongside His Messenger, *ista'athana* (sought permission) (of) you⁸ the *olotani*¹³³ (possessors of fortune/wealth/resources) of them and said they^z: *tharr* (let: leave/alone) us we be with the sitters.

أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨١﴾

87. Delighted they^z to that they^z be with the *khawa'lefe*¹³⁴ (*she-sitters-behind*) and (*had been*) stamped¹³⁵ on their hearts, so they understand not.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٢﴾

88. But the Messenger and who^r believed they^z with him *jahado*¹³⁶ (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w; and those for them (*are*) the *kbayra'te* (*desirable-traits of worthiness and goodness*); and those, they (*are*) the thrivers.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا
مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٨٣﴾

89. Prepared Allah for them paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w *tha'leka* (*that-afar-it/that*) (*is*) the win, the great.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿٨٤﴾

90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (*be*) permitted for them; and sat who^r lied they^z (*about*) Allah¹³⁷ and His Messenger; shall betide whom^r disbelieved they^z of them a painful torment.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ الَّذِينَ كَذَبُوا
اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٨٥﴾

91. Not on the weaklings and not on the patients and not on whom^r find not they^z what to expend a constraint¹³⁸, if they^z (*sincerely*)-counseled¹³⁹ for Allah and His Messenger; not on the benefactors of a path and Allah (*is*) *Gha'fooron* (*iterative Forgive*), *Ra'heemon* (*iterative mercy Giver*).

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ
مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٨٦﴾

92. And not on whom^r if when^o *ataw* (*they*^o approached/-came to) you⁸ to carry them, said you⁸: [I] find not what (*to*) carry you^b on it^x they^z diverted while their

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ
لَتَحْمِلَنَّهُمْ قُلْتَ لَا أُجِدُ مَا أَحْمِلُكُمْ

the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

¹³³ The word "*olotani*" does not have an exact English equivalent *per se*! It generally means: *possessors of fortune, wealth, resources*.

¹³⁴ The word "*الخوالف*" means the "*she-sitters-behind*" who *stay-behind* after all men leave for *Jehad* (fight for Allah's cause).

¹³⁵ The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

¹³⁶ The word "*Jahado*" = "*جاهدوا*" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "*جاهد*" is root word for "*Jehad*," which has several meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

¹³⁷ The phrase "*كذبوا الله*" that is *they lied about their belief*, i.e. they said "*we believed*" when in *fact* they did *not*!

¹³⁸ The word "*حرج*" = "*أضيق الضيق*," see "*اللسان*," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called "*حرج*," that is there is practically nothing narrower than that space between the two sheets of paper! Also, "*حرج*" could mean "*sin*."

¹³⁹ The word "*نصح*" in "*نصحوا*" in Arabic *defines and implies* more than its English *supposed* equivalent "*advised*!" The Arabic "*نصح*" = "*أخلص القول فيما فيه الخير للنصوح*," i.e. he *sincerely-counseled-good* or *genuinely-opined-good* the advisee as to what is best for him! However, in English the words "*counseled*" or "*advised*" mean *given opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do! Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*!

*There is *hazan* = حزن with *fa'tha* on the ح and ز = *permanent-sadness*; and *buznon* = حزن with *dhammah* on the ح = *sadness of limited duration*! See the *Lexicon* attached to this *Translation* for more elaborations!

eyes overflow of tears, *hazanan** (permanently sad) that not find they^z what (to) expend.

93. Verily only, the path (*is*) on whom^r *yasta'atheno* (they^z seek permission of) you^g while they (are) rich, they^z delighted by that they^z be with the *khawa'life* (she-sitters -behind), and stamped¹⁴⁰ Allah on their hearts; so they know not.
94. Apologize they^z to you^z *edha* (when/if) you^z returned to them; let-say [you^s]: let-not apologize you^z; never [we] believe for you^b *qad* (already and affirmatively) *nabba'a* (informed by piece-of-significant-and-availing-news) us Allah of yourⁿ tidings, and Allah will see yourⁿ work and His Messenger, afterwards (shall) *toraddona*¹⁴¹ (be forthwith returned you^z) to Knower (of) the unseen and the seen, so shall *youn'be'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were working.
95. Shall *yablefona* (they^z swear) by Allah for you^b *edha* (when/if) you^c transposed¹⁴² to them, to you^z shun a'n (regarding) them, so let-shun a'n them you^z; verily they (are) *rejson*^x (filth/anathema)^x; and their abode-/lodging (*is*) Hell^w, a requital by what they^z were earning.
96. *Yablefona* (they^z swear) for you^b to delight you^z a'n (regarding) them; so *en* (if) you^z (should) delight a'n them, then verily Allah not delights a'n the people, the *fa'seeqeena*¹⁴³ (rebels vis-à-vis Allah's command).
97. The *Aarabs* (Bedouin-Arabs/nomads) (are) harder disbelief and hypocrisy and worthier that not know they^z limits (of) what Allah descended on His Messenger; and Allah (*is*) Omniscient, *Hakeemon*¹⁴⁴ (infinite *hekma*¹⁴⁵ Possessor).
98. And of the *Aarabs* (Bedouin-Arabs/nomads) who^p *yattakhetho*¹⁴⁶ (he takes and makes) (of) what [he] expends a mulct and awaits [he] by you^b the *da'wa'er*^w (evil-turns/defeats/misfortune events)^{w147}; on them (shall be)

عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٣﴾

﴿٩٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٤﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

يَحْلِفُونَ لَكُمْ لَتَرْضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٧﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ ﴿٩٩﴾

¹⁴⁰ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

¹⁴¹ The word "تَرَدُّونَ" is rooted in "رَدَ" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86)!

¹⁴² The word "انْقَلَبْتُمْ" = "you^c transposed," means you *betook* your selves *returning*!

¹⁴³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

¹⁴⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيمة"

¹⁴⁵ See the *Lexicon* attached to this *Translation* for "*hekma*!"

¹⁴⁶ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ," as stated in *لسان العرب*; therefore, "يَتَّخِذُ" is *always* taking and *presuming* some-thing about what was taken! Thus, it is *not* just the mere *taking*!

¹⁴⁷ The Qur'anic term the "*da'wa'er*" is an Arabic *tongue* expression meaning: repetitive-misfortune!

the ill *da'erato*^w (*evil-turn/ defeat/ misfortune even*)^w, and Allah (is) *Sameeon*¹⁴⁸ (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.

عَلَيْهِمْ دَايِرَةُ السَّوْءِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٨٨﴾

99. And of the *Aarabs* (*Bedouin-Arabs/ nomads*) who^p [he] believes by Allah and The Day The Last and *yattakbeto* (*he takes and makes*) (of) what [he] expends *guroba'ten*¹⁴⁹ (*righteous deeds to get its doer nearer to Allah*) *enda* (*by munificence of/ by Rule of*) Allah and the Messenger's prayers^w; indeed, verily it^w (is) a *gurbaton* (*a righteous deed that gets its doer nearer to Allah*) for them; Allah will admit them into His mercy^w; verily Allah (is) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ ۖ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

100. And the foregoers the [firsts] of the *Muhajereena* (*emigrants from Makkah to Madeenah*) and the *Anssa're* (*succorers of the Messenger and the Muhajereena in Madeenah*) and who^r *ettaba'ao*¹⁵⁰ (*they^z closely-followed*) them by *ehsanen* (*reverentially and benevolently*), delighted Allah a'n (*regarding*) them and they^z delighted a'n Him; and [He] prepared for them paradises^w/gardens^w run^w under it^w the rivers, immortals they^z (are) in it^w forever; *tha'leka* (*that-afar-it/ that*) (is) the win, the great.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩٠﴾

101. And of whom^p (are) around you^b of the *Aarabs* (*Bedouin-Arabs/ nomads*) hypocrites and of the *Madeena'te's* folk accustomed they^z on the hypocrisy, not know them you^z We know them, [We] shall torment them twice, afterwards *youraddona*¹⁵¹ (*to be forthwith returned they^z*) to a great torment.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ خُنَّ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿٩١﴾

102. And others, they^z acknowledged by their offenses, they^z mixed a righteous-wok and another ill, *asa* (*craving a deed beyond one's means that/ may*) Allah to relent on them; verily Allah (is) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٢﴾

103. Let-take [you^s] from their possessions a charity^w to purge them [you^s], and *tozakey*¹⁵² ([you^s] *augment the good deeds for*) them by it^w and let-pray [you^s] on them, verily your^t prayer^w (is) a quiet/repose for them and Allah (is) *Sameeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٣﴾

104. Have not known they^z that Allah, He accepts the repentance a'n¹⁵³ (*because of second person's/ persons' prayer*) [He] disregards the offense of the principal offender(s) of His

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ

¹⁴⁸ The word "Sameeon" here is emphasis!

¹⁴⁹ The word "gurobaten" is plural of "gurbaton," a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed!

¹⁵⁰ The word "closely" is used here to intensify "followed" as the Arabic is "اتَّبَعُوا" not "اتَّبَعُوا"

¹⁵¹ The word "يردون" is rooted in "رد" see footnote 2160 above!

¹⁵² The word "تَزَكَّيْتُمْ" here it's, and Allah is knower, [you^s] *augment their good deeds*! See التفسير and اللسان!

¹⁵³ "عن" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal! See the Lexicon to this Translation vis-à-vis the meanings of "عن"

eba'de (worshippers/ submitters/ slaves) and [He] takes the alms^w/charities^w;and verily Allah,He(is) The *Tanwabo* (iterative Relent) *Ar-Rabeemo* (The iterative mercy Giver).

اللَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٥﴾

105. And Let-say [you^s]: let-work you^z, then Allah will see yourⁿwork and His Messenger and the believers; and shall *toraddona*¹⁵⁴ (be forthwith returned you^z) to Knower(of) the unseen and the seen then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^z were working.

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

106. And others *murjawna* (they who had been deferred) for Allah's command *emma* (be it) [He] torments them and *emma* [He] relents on them, and Allah (is) Omniscient *Hakeemon*(infinite *hekma*)¹⁵⁵ Possessor).

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾

107. And who^t *ittakbatho*¹⁵⁶ (they took and made) a mosque^x *dheraran* (injuriously endeavoring) and a disbelief and a disunity among the believers and an outpost for whom^p[he]warred Allah and His Messenger of earlier; and surely *yahlefo'nn*¹⁵⁷ (assuredly swear they^z) *en* (not) we wanted except the *husna*^w (good deed/righteous work)^w and Allah attests/testifies verily they, surely (are)liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٨﴾

108. Let-not [you^s] up¹⁵⁸ in it^x ever; surely a mosque^x (which had been) established/found on the *taqwa* (reverential guarding against Allah's displeasure) from first day (is) righter¹⁵⁹ to [you^s] up in it^x; in it^x men loving that *yattabhro* (they^z purge their selves/maintain their *wodho'a*, prescribed cleansing), and Allah loves the *muttabhereena*¹⁶⁰ (ever-possible-maintainers of *wodho'a*).

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رَجُلٌ يُوَفِّيهِمْ أَنْ يَتَّخِذُوا اللَّهَ وَرَسُولَهُ حُجَّةً لِّأَعْمَالِهِمْ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَنْزِلُ فِي الْبَيْتِ الْمَكِينِ وَمِنْ كُلِّ مَسْجِدٍ لِّلَّهِ مَسْجِدٌ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٩﴾

109. Does then who^p [he] found his *bon'yana*^{x161} (fixed-and-aggrandized build)^x on a *taqwa* (reverential guarding against Allah's displeasure) from Allah and a *redhwanon*^x (ultimate-gratification) *khayron* (superior/worthier), or who^p [he] established/found his *bon'yana* on a verge (of) a collapsing-cliff^x so [it^x] collapsed¹⁶² by him in Hell^w fire^w; and Allah aright-guides not the people the *dha'lemeena*¹⁶³ (injustice-doers).

أَفَمَنْ أُسِّسَ بُيْنَتُهُ عَلَى تَقْوَىٰ مِنْ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُيْنَتُهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾

¹⁵⁴ See footnote 2160 above regarding *forthwith-return*!

¹⁵⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

¹⁵⁶ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفتعال" for "الِاتَّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is *always* taking and presuming some-thing about what was taken! Thus, it is *not* just the mere taking!

¹⁵⁷ The "ال" in "اليلحلفن" is a juratory "ال" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

¹⁵⁸ The word "قام" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف")

¹⁵⁹ The word "righter" is: a comparative adjective of "right," see *Merriam Webster's Dictionary*! And "أحق" = "righter" as an adjective comparative!

¹⁶⁰ The word "المطهرين" is masculine, plural subjective noun; so "ever-possible-staying on *wodhuo'a*, prescribe cleansing, i.e. whenever they break their *wodhuo'a*, immediately thereafter renew their *wodhuo'a*!

¹⁶¹ The word "بنينا" = "bon'yana" means: (1) (fixed-and-aggrandized build)^x of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "bon'yanon marsosson (compactly joined)".

¹⁶² The words "هار" and "انهار" all are from "الانهيار", which is the breakdown from within= collapse; hence collapsing and collapsed respectively!

¹⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

110. Not ceases their *bon'yana*^x (*fixed-and-aggrandized build*)^x which^x they^z built *reybatan*^{w164} (*intense-suspicion*)^w in their hearts, except that *taqatta'a* (*utterly/iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*¹⁶⁵ (*infinite hekmah*¹⁶⁶ Possessor)!

لَا يَزَالُ بُنْيَنُهُمُ الَّذِي بَنَوْا رِيبَةً
فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise^w, mutually they^z fight in Allah's path, so they^z kill and (*are to be*) killed they^z; a promise on Him (*absolute*)-right¹⁶⁷ in the Torah^w and the Euangelion^{x168} (*Gospel*) and The Qur'an^x; and who^a (*is*) *anfā*¹⁶⁹ (*a better fulfiller*) by his covenant than Allah; so *istabshero*¹⁷⁰ (*let-see you^z pleasant tidings*) for yourⁿ sale which^x you^z mutually sold by it^x, and *tha'leka* (*that-afar-it/that*) (*is*) the win the great.

إِنَّ اللَّهَ اشْتَرَىٰ مِنْ بَنِي الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
الْجَنَّةُ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ
فَيُقْتَلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ
حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ
وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنْ اللَّهِ
فَأَسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ
بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

112. The penitents, the worshippers, the praisers, the *sa'ehoona*¹⁷¹ (*travelers/one who fast*), *ar'ra'keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and the proscribers *a'n* (*regarding*) the *munka're*¹⁷² (*rationaly objectionable or Sharey'ah illegitimates*) and the keepers-up¹⁷³ for Allah's limits and *bashsher* (*let-tell you^s pleasant tidings*) the believers.

التَّائِبُونَ الْعَابِدُونَ
الْحَامِدُونَ السَّائِحُونَ
الرَّاكِعُونَ السَّاجِدُونَ
الَّذِينَ يَدْعُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

113. Not [was] for the Prophet and who^r believed they^z to *yastaghfero*¹⁷⁴ (*they^z seek forgiveness*) for the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*), and albeit they^z were kin's possessors, from after

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ

¹⁶⁴ The word “ريبة” = “ريب” is an *infinitive noun*! See اللسان! Thus, it is an *intensified suspicion*, meaning an *ever-lasting* suspicion, and perhaps the pronoun “هـ” at the end of the word is for such *intensification*! Clearly, there is no such construct in English for the *intensification* or the *infinitive nouns*!

¹⁶⁵ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

¹⁶⁶ Ibid!

¹⁶⁷ The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً” = *absolute objective noun*, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي

¹⁶⁸ See the *Lexicon* attached to this Translation for the word “Euangelion”

¹⁶⁹ The word “anfā” I believe is to *negate* the comparison with Allah, SWT, with *any one* to be a even *equal* let alone to be *better fulfiller* of his covenant than Allah! As Allah is *omnisciently knower* of all facts, unlike any one else!

¹⁷⁰ The word “استبشروا” in “يستبشرون” means (a) he *sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions *gladness of pleasant tidings*!

¹⁷¹ The Arabic word “السائحون” actually carries at least *two distinct* meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is “fasting”*, i.e. because *fasting deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

¹⁷² See the *Lexicon* attached to this Translation for more elaboration.

¹⁷³ The word “الحافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports!)” (*Emphasis is added*)!

¹⁷⁴ The word “يستغفروا” = “يطلبوا الغفران” = “they seek forgiveness!” In English there is *no seemly way* to say: “يستغفروا” *per se*! So I settled for saying: “they seek forgiveness!”

what evidenced for them that they (are), the *Jabeeme's*¹⁷⁵ (*intensely-blazing Fire*^w) companions.

114. And not [was] *Ebraheema's* (*Abraham's*) *isteghfaro* (*seeking-forgiveness*) for his father except because¹⁷⁶ (of) a promise^w [he] promised it^w *eyyabo*¹⁷⁷ (*indeed particularizing him*); then *lamma* (*when/ whence*) manifested for him that he (is) Allah's foe¹⁷⁸, [he] disowned [of] him; verily *Ebraheema* (*Abraham*) surely (is) *anwahan* (*iterative sigher*), forbearer.

115. And not [was] Allah to mislead a people after *edh* (*when/ since*) [He] aright-guided them until [He] manifests for them what *yattaqoona* (*they^z reverentially guard not to displease Allah*); verily Allah (is) by every thing Omniscient.

116. Verily Allah, for Him (is) the Heavens'^w and the Earth's^w proprietorship; [He] quickens and [He] deadens¹⁷⁹; and not for you^b of lesser than Allah (of) a *wa'leyen* (*guardian/ ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

117. *Laqad* (*verily, already and affirmatively*) relented Allah on the Prophet and the emigrants and the *Anssa're* (*allies and hosts in Madeeniah*) who^r *ettaba'oho* (*they^z closely-followed him*) in the *usrat'e's*^w (*difficulty/ exigency*)'s^w hour^w from after what *kada* (*neared to/ verged/ almost*) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*¹⁸⁰ (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).

118. And on the three who^r *khollefo* (*had been left-behind*) until *edha* (*when/ if*) straitened^w on them the land^w by what [*it*]^w extended^w (*i.e. its vastness*) and straitened^w on them their selves^w and they^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they^z; verily Allah, He (is) The *Tanwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

119. O you who^r believed they^z *ettaqo* (*let you^z reverentially guard not to displease*) Allah and let-be you^z with the *ssadeqeena* (*always-truth-enforcers*).

120. Not [was] for the *Al-Madeena'te's* folks and who^p (are) around them of the *Aara'be* (*Bedouin-Arabs/*

لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُمَ مَا يَتَّقُونَ إِنَّ اللَّهَ بَكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾
إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا

¹⁷⁵ The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

¹⁷⁶ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن!"

¹⁷⁷ The word "إيتانا" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun!

¹⁷⁸ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see the اللسان!

¹⁷⁹ The word "أمات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

¹⁸⁰ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة," as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

nomads) to *yatakbhllafo* (*stay behind they*^z) *a'n* (*off*) Allah's Messenger, and nor wish¹⁸¹ they^z by (*preferring*) themselves^w *a'n* his self^{w182}; *tha'leka* (*that-afar-it/that*) (*is*) because verily they, not betides them a thirst and nor a toil, and nor a dearth^w (*leading to flat bellies*) in Allah's path and nor they^z tread a treading, exasperating the disbelievers and nor they^z attain¹⁸³ of a foe¹⁸⁴ an attainment^x except (*had been*) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (*of*) the benefactors.

121. And not they^z expend an expense^w a small^w and nor a big^w and nor cross they^z a valley except (*had been*) written for them, to requite them Allah: *ahsa'na*¹⁸⁵ (*perfecter and beautifuler*) what they^z were working.

122. And not [was] the believers to march they^z altogether; so *lanla* (*why have not*) marched from each division of them a *ta'efa'ton*^w (*group/faction/-party*)^w to *yatafaqqho* (*they^z gain feqh, i.e. intensive and extensive knowledge*) in the religion, and to warn they^z their people *edba* (*when/if*) they^z returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtharona* (*they^z take caution*).

123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z about you^b of the disbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).

124. And if indeed (*had been*) descended^w a *Suraton*^{w186} (*a division of the Qur'an*)^w so of them who^p [*he*] says: which(*of*) you^z augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*¹⁸⁷ (*they^z affirm pleasant tidings*).

125. And as-to whom^r (*are*) in their hearts (*is*) an illness¹⁸⁸, so augmented^w them a *rejsan*^x (*filth/-anathema*)^x to their *rejsa* (= *rejsan*), and they^z died

عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا
بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ
لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
خَمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ
مَوْطِنًا يَخِيطُ الْكَفَّارَ وَلَا
يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ
لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢١﴾

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا
كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ
أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا
كَأَفَّةٍ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٣﴾

يَتَأَيُّمُ الَّذِينَ ءَامَنُوا قَتَلُوا
الَّذِينَ يُلُونَكُمْ مِنْ
الْكَفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٤﴾
وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن
يَقُولُ أَيْكُمُ زَادَتْهُ هِذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى
رِجْسِهِمْ وَمَاتُوا وَهُمْ

¹⁸¹ The word "wisher" = "رغب" is rooted in the word "ارغب" However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: "رغب" not prefixed by any article = wish, like! However, "رغب عن" = wisher off, shunner, or "رغب في" = likes, or "رغب إلى" = asked and beseeched, or "رغب بـ" = prefers!

¹⁸² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن!"

¹⁸³ That is to get the better of, beat!

¹⁸⁴ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*!

¹⁸⁵ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

¹⁸⁶ See the *Lexicon* attached to this Translation for this proper name of a "division of The Qur'an!"

¹⁸⁷ The word "استبشروا" = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

¹⁸⁸ The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

while they *(were)* disbelievers.

126. Do not see they^z that they *(are being)* tried every *aam*¹⁸⁹ (=year by special anniversary)^w once^w or twice^w; afterwards they^z repent not and not they *yadhdhakkarona* (repetitively-reminisce).

127. And if indeed *(had been)* descended^w a *Suraton*^w (a division of the *Qur'an*)^w looked some (of) them to some (and said they): is seeing you^z of an *ahaden*¹⁹⁰ (a lone/any-one); afterwards they^z dispersed; dispersed Allah their hearts, because that they *(are)* a people *(who)* understand not.

128. *Laqad* (verily, already and affirmatively) came(to) you^z a Messenger of yourⁿ selves,^w *azzezon* (hard-and-grieving) on him what *anetom*¹⁹¹ (tribulated you^c), a hankerer [he] on you^b, by the believers [he] *(is)* *Ra'oofon*¹⁹² (iteratively Forbearer/ Clement) *rabeemon* (iterative mercy giver).

129. Then *en* (if) they^z diverted, so let-say [you^s]: Allah *(is)* my sufficiency, no an *elaha* (a deity) except Him, on Him I trusted, and He, *(is)* Lord (of) The *Arshe*^{x193} (Throne of Kingship)^x The Great^x.

كَفَرُونَ ﴿١٢٦﴾
أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذْكُرُونَ ﴿١٢٧﴾
وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ
إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ رَبِّ
أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ
قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٨﴾
لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ ﴿١٢٩﴾
فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ﴿١٣٠﴾

¹⁸⁹ See footnote 547 above or the *Lexicon* attached to this *Translation* regarding “*aam*=year!”

¹⁹⁰ See the *Lexicon* attached to this *Translation* regarding “*أحد*”

¹⁹¹ That is they love that which befalls you^s/yourⁿ community of any hardship which is most difficult for youⁿ to handle i.e. yourⁿ tribulation

¹⁹² The word “*رؤوف*” of “*الرأفة*” which is more intensive than “*الرحمة*,” as “*الرحمة*”=“mercy,” which is kindness imparting delight to its recipient; while “*الرأفة*” is in addition to “*الرحمة*” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “*الرأفة*” is a protective-mercy=clemency; and “*رؤوف*” is multitudinous protective mercy Doer or multitudinously clement. See *النتاج*!

¹⁹³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!